1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
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a seat on the bed, or rather invites his guest to recline on the bed, which is indeed the only approach to a comfortable seat which he can find.

The fact that beds are always found in the guest room, usually across the altar facing the door, is due to the crowded conditions of even wealthy Min Chia homes, and to the entire absence of the idea of privacy. A Min Chia home, if it is built on four sides of the courtyard, may have twelve rooms on the ground floor, and the same number on the upper floor, but the family, however few, would not dream of each occupying one room. Husband and wife will share one small room, perhaps the grandmother may have one to herself, the rest of the family are crowded together two or more to a room, and the empty part of the house is let to strangers, or, if the family is really large, distributed among other relations. Usually the upper storey, which to western ideas, is the most desirable part of the house, as it alone has windows on both sides, is left empty or used for storing produce or lumber. The Mia Chia do not like to sleep upstairs, and rarely use that part of the house at all.

In spite of the fact that so much space is there to hand, a Min Chia house has usually only one sitting room in use, and that is at once the dining room, guest hall, and probably the bedroom of some member of the family as well. In such conditions privacy is impossible, and fortunately is not appreciated. Min Chia cannot understand why one person should want a room to himself, still less why anyone should want two. They themselves seem quite indifferent to noise and undisturbed by any distraction. Children will learn their lessons reading out loud at the tops of their voices, babies wail, dogs bark incessantly, someone hammers nails into a box, and through all this the master of the house will sit unmoved, indeed unaware, conversing with a friend, reading, or doing accounts.